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The American McAll Record

Devoted to the interests of the McAll Mission in France

October, 1906



THE TOMB IN PÈRE LA CHAISE—ON THE FACE OF THE CROSS IS INSCRIBED "VENEZ À MOI, VOUS TOUS QUI ÊTES FATIGUÉS, DIT JÉSUS CHRIST." AROUND THE LAMP AT THE BASE, "CHRIST EST MA VIE."

THE AMERICAN McALL RECORD

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and December.

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The AMERICAN McALL RECORD

VOLUME XXIV

OCTOBER, 1906

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The Paris Committee has recently published a new series of McAll Mission post cards, thirty-two different pictures. It need hardly be urged upon readers of the RECORD to provide themselves with these cards. They should be freely used by us all, on all convenient opportunities, and they will surely prove to be fruitful of good results. If a sufficient number of orders are sent to the Bureau, 1710 Chestnut Street, it will become possible to supply them at a very reasonable rate.

Our representative Secretary, the Rev. George T. Berry, has made a thorough visit of inspection of the various forms of work in Paris, and has spent a little time with the *Bon Mes-sager*. The Southern trip to St.-Etienne, Nice, Marseilles and Grasse, was to be taken during September, and still later Mr. Berry will visit the western and central towns, Nantes, La Rochelle, Rochefort, Limoges. He expects to sail from Boulogne-sur-Mer on the Statendam, October 13th.

A new and much better hall, situated in the Boulevard Vauban, has taken the place of our former hall of the Rue Guadeloupe in Marseilles. The new hall was dedicated on June 29, in the presence of a crowded audience, notwithstanding the intense heat. Pastors Louis Biau and Guibal conducted the services, and a choir of young girls led the singing. This new hall is much larger, better lighted and more airy than the other, and possesses the great advantage of a court where the children may play. On the 15th of the same month the agent-general of the Temperance Society of the Blue Cross, Pastor V. Broux, visited Marseilles and gave one of his temperance lectures in our hall of the Quai du Port.

Our friends at Marseilles have not forgotten to take advantage of the opportunity offered by the exceedingly interesting Colonial Exposition which has attracted visitors from many parts of the world to that city. In concert with the *Mission Intérieure* they are distributing tracts and gospels among the visitors.

In June Pastor Charles Jaulmes, who had been called from our provincial work to take charge of the hall of Boulevard Bonne Nouvelle was formally installed as its director, Mr. Greig, Pastor H. Bach and M. de Grenier Latour taking part in the services. These were followed by a tea-drinking in which all the regular attendants of the hall were delighted to take their part.

Our readers will find, in the Home Department of this number, on pages 30, 31, a list of presidents and secretaries of Auxiliaries *with their addresses*. This list should be preserved in some very convenient place, as it should greatly stimulate to inter-auxiliary fellowship, and particularly to an interchange of papers especially prepared for auxiliary meetings. Some very excellent work is being put out. The preparation of these papers is carried on in a number of our Auxiliaries and their usefulness should not be limited to a single society.

It will be remembered that a few years ago, when very serious retrenchments became necessary, our friends, the Baptists of Paris, took over the entire responsibility for our Rue d'Allemagne hall. Although the separation of Church and State does not directly affect the Baptist churches, which have always been independent, yet indirectly it may do so; and either from this or from some other cause the Baptist church finds itself called upon to retrench. It has therefore returned the Rue d'Allemagne hall to the Mission. This hall stands in a strategic centre, and is by far too important a work to be given up. Dr. Benham, who always stands ready to enter any breach, has undertaken the charge of the hall, and the opportunity is now open to some Auxiliary here or in England to provide funds for its support.

DEATH OF MRS. McALL

The beloved and revered co-founder of the *Mission Populaire*, Mrs. R. W. McAll, passed away from earth to her reward on the morning of Sunday, May 6. She rejoined the husband to whom she had been so devotedly attached, and with whom she had so faithfully worked, after a separation of almost precisely thirteen years, as he died on May 11, 1893.

Few, if any, on this side of the water were aware of our loss, until at the Annual Meeting at Minneapolis the sorrowful news was announced. Of all that was then said in tribute to Mrs. McAll's remarkably beautiful life and work the delegates carried the report to the Auxiliaries, and the Annual Report made it known to those not there represented. The July number of the *Paris Quarterly* was almost entirely a memorial number, tributes coming from very many of those who were capable of appreciating all that she had been and done. From this memorial number we give the following extracts:

THE CLOSING DAYS

By Miss Stevenson.

Our friendship began in a one-sided manner in 1851, when my mother took me on my first visit from home to Sunderland, where Dr. McAll had his first church. My host was one of his deacons. My childish fancy was attracted by his young wife, all smiles, brown curls, and white muslin draperies. These, I was told many years later, were her wedding dress. We never met again until 1882, at the hall in Rue St. Honoré, Paris. Three years afterwards I came to work in the Mission * * * * I used often to go with Dr. and Mrs. McAll to the opening of the new halls, and accompanied them on their last holiday tour, in Northumberland—the summer before Dr. McAll's death—when we lost our way on a mountain, and were caught by the tide off Holy Island.

Last year, after several months of strain, I decided to winter with relatives in Cornwall. * * * * Immediately after my departure she had severe bronchitis, so could not write to me. * * * On returning to Auteuil, in March, I was much shocked at the enfeebled state of my dear old friend * * * * She was restless and sleepless, her speech was low and hesi-

tating, and her lungs were congested. She seemed to be worn out. * * * * *

On Good Friday, 13th April, I was amazed to hear that she had gone—alone—to the Workers' Prayer Meeting, after many weeks of seclusion. Her cough returned slightly, but she would take no care of herself. Friday, 20th, as nothing would dissuade her from again attending the prayer meeting, I went with her; she dozed heavily throughout the tram rides, but played the hymns on the harmonium. I left her at her own door, begging her to have some tea and go to bed at once; but she sat sorting old letters till midnight. I had expressed a hope that she was "not too tired." "These long drives *do* tire me," she said. "I am going down-hill, and the turmoil of Paris is too much for me."

On Monday, 23rd, her servant being unavoidably absent, I sat with Mrs. McAll all the afternoon. She was very feeble, so I left her after tea, when the maid came back. Dr. Anderson called in the evening, having heard she was ill, and wished her to have a nurse, but she would not consent, and his orders were not fully carried out by either herself or attendant. Saturday, the 28th, she had a lady to lunch, and Miss Howard spent Sunday with her. At night she sent a message by me to Mr. Greig at the Annual Meeting at the Oratoire, desiring the people to know how she regretted not being present.

On Monday I wrote privately to the doctor, asking him to bring a trained nurse, who came on Tuesday. Mrs. McAll took to her at once, and everything that human skill and affection could do to stay the progress of double pneumonia was done. But the Master was calling her to the Home above.

When wishing her good-night on Tuesday, I smoothed her hair, saying, "Now, I'm going to give you what Miss Havergal called a 'little pillow,' to sleep on," and repeated the 23rd Psalm. She smiled, and closed her eyes, as if she were lying down in green pastures. As perfect quiet was ordered, I never let her talk to me, but suggested pleasant thoughts, and left her alone as much as possible with her devoted nurse, Mrs. Macan.

Wednesday's "pillow" was, "Jesus, Lover of my Soul." At the last verse, a recollection of a sister's deathbed obliged

me to pause and steady my voice. Mrs. McAll thought my memory was at fault, and whispered the words, "One is never tired of that old hymn." As I was leaving the room, she called after me, "Wouldn't you like to go to Dungeness, dear?" (To sit in a shed on the beach there, with a book, watching the ships that pass, was her dream of bliss! The hymn had brought her a vision of the sea!) "Yes, I should like to go there sometime; but we must wait till you are better." She laughed joyfully. "Then, when I'm better we'll go there together, you and I!"

Thursday, the "little pillow" was, "How sweet the name of Jesus sounds." "It *is* sweet! It *is* sweet!" she exclaimed.

Friday afternoon, her pastor, Rev. S. H. Anderson, came to say good-bye to his dear old friend. He had been very ill himself, but his brother, Dr. A., had told him that she could not live more than thirty-six hours. She told him she was "Very happy." He quoted, "Jesus Christ, the same yesterday, to-day, and for ever." The nurse heard her repeating these words several times during the long, weariful night. Saturday morning she received the visit of a young lawyer friend, Mr. George Reid, who had been telegraphed to come from London, and told him her last wishes. After this, as she seemed sinking into unconsciousness, Mr. Reid, Miss Howard, nurse and I, and Dr. Benham, who had come for the last bulletin, gathered round the bed. Dr. Benham was much affected; so thinking no time should be lost in saying a last word of comfort, I stooped over her, and again recited, "How sweet the name, &c. May the music of that name refresh my soul in death." Adding, "You will soon be with Jesus. He is coming for you—and with your dear husband—and we will all come to you soon—*all of us.*" She half rose from her pillows, threw her arms round me, and clasped me close, kissing me twice, without saying a word. Then she turned and did the same to Miss Howard. Dr. Benham then fervently gave thanks to God, and commended to Him "our dear sister."

All day she lay with closed eyes and lips, breathing with difficulty. At 10 P. M. I stroked her brow, and she looked up for a moment. "We are here, darling. We won't leave you," I said. I was obliged to go to rest. Mr. Reid lay on the couch

in the next room, but went to look at her sometimes in the night. Once she opened her eyes, and seemed to recognize him.

When I went downstairs at 8.30 on Sunday morning, she had just passed away. The sun was shining and birds were singing in the trees she loved opposite her windows, but she had entered the garden where the redeemed have right to the Tree of Life, and the Sun of Righteousness shines, and she shall go out no more for ever.

THE FUNERAL SERVICE.

It was found necessary to have the funeral on Tuesday morning, and as there was not time for any members of the family to be summoned from England, the members of the Committee were the chief mourners. The service was held in the old church of the Oratoire, and a large number gathered, although, owing to the impossibility of making it as widely known as was desired, not as many were there as would else as have been, and a meeting of Synod prevented many of the pastors from being present.

A number of beautiful wreaths and bouquets were sent, and they seemed especially appropriate, as dear Mrs. McAll so loved flowers, and was always so anxious that such should be sent to the funerals of those she knew in Paris.

After prayer, and the reading of several appropriate passages of Scripture, the

REV. S. H. ANDERSON

said—"The reason why it is I who occupy this pulpit the first, at this touching ceremony, when we are met to render the last honours to our beloved Mrs. McAll, whose mortal remains are before us here, is that for the twenty-two years of my ministry of the Gospel in Paris, our sister has been a member of the English Congregational Church of which I am the pastor. Formerly we met in the hall in the Rue Royale, and now we meet in the Rue de Lille. Dr. McAll was a deacon of the church at his death, thirteen years ago. The past winter, during Mrs. McAll's long illness, I saw her regularly, and she always loved to hear the Word of God read, and to join in prayer, following audibly in the Lord's Prayer; and the Lord

allowed me to be with her in her closing days. We have lost a true friend of our family in losing her.

M. Anderson recapitulated the story of her last days, and continued :

“I do not feel able to speak here in detail of those special traits in her beautiful Christian life, which is now ended down here, to be made perfect in heaven. This life seems to me to resemble a beautiful piece of sacred music, a masterpiece of praise to the Lord. Interrupted for a moment by death, it continues above in the presence of the Saviour. The gentleness, the humility, the faithfulness, the true friendship of our beloved friend, will always remain in the hearts and memories of a great number among us.

“I must end these few words. An old woman who had long attended our meetings was dying in a top attic of a great house in the centre of the city. I visited her often, and one day she said, ‘When I found out the meetings to which Dr. and Mrs. McAll were going, I used to hasten to get there after my day’s work was ended, not to listen to the addresses, but to enjoy the influence of the love of Dr. and Mrs. McAll.’ And she added, ‘It was not the eloquent addresses that won the people’s hearts, it was the love of Christ.’

“Mrs. McAll had a heart filled with that love. Only yesterday her doctor said to me, ‘I have found out what so suddenly made the pneumonia so much worse. Sunday last, though very unwell, she left her bed to go downstairs to the people below, to see some one who was ill.’

“The words of the Apostle, that were placed on the funeral card, express just what I feel about my beloved friend, Mrs. McAll: ‘For me to live is Christ, and to die is gain.’ God grant that this may be the motto of each one of us! Amen.”

Then followed two verses of the familiar hymn which is always sung at French funerals—

“Ah! pourquoi l’amitié gémirait-elle encore,
Sur ceux qui dans l’exil comme nous dispersés.”

After this Pastor Bach spoke as representing the Paris Committee. He was followed by M. Louis Sautter, the venerable friend for so many years associated with Dr. and Mrs. McAll in the Mission, and by Pastor Theodore Monod, one of the earliest helpers in the Mission. M. Sautter’s very beau-

tiful address was published in full in the *Paris Quarterly*. The account of the funeral services thus concludes :

After prayer, the members of the Committee took their places in the vestry, according to French custom, to receive the greetings of the congregation that slowly filed by, and then the procession made its way up to the heights of Ménilmontant, to the cemetery of Père La Chaise, where Mrs. McAll had chosen the site for the monument to Dr. McAll.

At the grave-side, after prayer by M. Mabboux, who was one of the first converts in the old Belleville Hall, the

REV. C. E. GREIG

spoke the closing words of comfort and exhortation, dwelling on our indebtedness to Mrs. McAll, and urging on all to follow more earnestly the Saviour, who had sustained her all through her long and useful life, and to endeavour to spread around us by our lives even more than by our words the knowledge of God's infinite love and grace.

M. de Grenier Latour offered prayer, and when the Rev. S. H. Anderson had pronounced the benediction, the hymn, "Ici pleurer et souffrir" ("Here we suffer grief and pain") was spontaneously raised, and the simple service was over.

On the granite cross is carved the favorite text of Dr. McAll, "Venez à Moi, vous tous qui êtes fatigués, et Je vous soulagerai, dit Jésus Christ." And thus the last resting-place was reached, and those who had assembled to "lay the precious body in the quiet grave" left it there till the glad resurrection breaks, when all shadows shall flee away.

The Memorial number further contains tributes from Pastor R. Saillens, Mrs. E. G. Thurber, long of Paris, now of New York; Miss Agnes Johnstone, extracts from *Le Christianisme au XXme Siècle* and *Le Témoignage*, and a very noble tribute by Mrs. George Theophilus Dods, the editor of the *QUARTERLY*. It recalls the day more than twenty-nine years ago, when Mrs. McAll crossed Paris to welcome Mr. and Mrs. Dods "who meant, if God willed, to be the life-helpers of herself and her husband." Those who knew the Mission in those early days remember how early and how suddenly the brilliant young minister was snatched away from his work. The tribute which Mrs. Dods pays to Mrs. McAll is all the more touching as coming from her pen. From it we can extract only a few lines where we would fain give all:

"I am among you as He that serveth"—words spoken by the Master of Himself—rise spontaneously to one's lips when

thinking of Mrs. McAll. It is so rare to find one willing to play a good second, to share all the hard work, and slip out of sight when it is done; but this was the beauty of her character: gentle, helpful, hopeful she was always, and untiring. She must have been physically strong, although so slight, yet one could often see that her body was very tired, but her spirit never. * * * *

Her name will not go down to posterity as the founder of the "Mission Populaire," and yet, 'tis a certainty, it could not have been founded without her. The man of iron will and wide resource and power of adaptation to difficult circumstances, must have been baffled, but for the hand and foot and voice which were ever ready, in a moment, to carry out that which his brain had planned. Along with the music, the cheerful voice and the kindly smile had the largest share in winning the people. No man is ubiquitous. No man could have done all that was done without a second self, one pliant to his hands, understanding his schemes, thinking not of herself and grudging no toil. * * * *

The truth is, I cannot think of these two separate. They were in everything companions, with common tastes and one devotion. In the long trails by rail or car to far distant parts of Paris, for the evening work, they were always together. Was a new hall to be hunted up, or a piece of difficult business to be done, they were together, unless indeed he was positively detained by office work, and then she willingly went the errand alone. * * * *

For many years the gentle feet had trod the path alone, toiling still to do the work she loved, however feebly. His unfinished work. But I cannot think of the two apart. The years roll back and fade away. "Lovely and pleasant were they in their lives, and in death they are not divided."

"If I should die and leave you here awhile,
Be not as others, sore undone, who keep
Long vigils by the silent dust, and weep;
For my sake turn again to life, and smile.

"Nerving thy heart and trembling hand to do
Something to comfort weaker hearts than thine,
Complete these dear unfinished tasks of mine,
And I, perchance, may therein comfort you."—*Selected.*

THE NEW SUNDAY LAW OF FRANCE

About the middle of July the French parliament passed a law for Sunday rest. Naturally, it was impossible for the government to legislate as to the "sanctification of the Sabbath," even had it been disposed so to do, which it certainly was not. But at least it is now possible for all the people of France who so choose, to use Sunday as a day of religious observance and spiritual edification, and this is a very long step in advance.

Not that the law is an ideal one from the religious point of view. It provides for many exceptions and leaves open many loopholes of escape for those who may find it onerous. Some of these appear to be required by the public weal, and in such cases the principle of one day's rest in seven is strenuously maintained. Article 2 expressly states that the rest day "ought to be Sunday," but where the public weal demands, the weekly rest "may be organized in rotation." Serious penalties are attached to the infraction of the law.

Inadequate as it appears to strictly religious people, it has awakened profound discontent in the breasts of proprietors of department stores and purveyors of public amusements. The government has been besieged by entreaties for special exceptions, but to all these it has thus far turned a deaf ear. It now remains for the seriously religious people of France, Protestant and Catholic, to provide those means and opportunities by which the weekly rest day may be turned to the best possible advantage for the spiritual weal of the French people.

Latest advices show that six railway companies have decided to act according to the law, even in cases where they would naturally be exempt from it. By this decision, it is estimated, 288,000 men will have their fifty holidays a year, though not all on Sunday.

Our friends at Desvres express in *Le Bon Messager* for August their joy in receiving a visit from Mr. Berry. The occasion was made one of festivity. The little church was well filled for the religious service, and afterwards all partook of a modest collation, and were entertained by songs and recitations.

THE REPRESENTATIVE SECRETARY IN FRANCE

When I visited Dr. Bach, our McAll President, at his summer home on the edge of the Forêt de Rambouillet, he greeted me with the words, "You have come to France at an historic moment." He referred, of course, to the period of religious reconstruction, consequent upon the recent disestablishment. But from every point of view the moment is "historic." Column upon column of the Paris journals were filled for days with quotations from all the representative newspapers of the world, sounding the praises of French justice in the case of the long-suffering Dreyfus. In July President Fallières signed the new law guaranteeing a weekly rest day to the sadly overworked French workingmen. In particular for the *Mission Évangélique*, the year registers a new era. The personal touch of the devoted founders of the Mission ceased with the death in May of Mrs. McAll, and the final interment of her husband's body in his own tomb on the 23rd of June. The new *Comité de direction* is addressing itself to the changed conditions of the hour with wisdom and devotion—and above all with profound hope.

I discern an expectant spirit of revival on many sides. Two weeks since at the International Y. P. S. C. E. Convention at Geneva I met M. Lenoir—the son-in-law of our venerable honorary President, M. Sautter, and who, along with Pasteur Saillens and others, has been on a wide evangelical tour during the past winter. They are merely waiting for the summer to pass to continue their work and speak confidently of the result. Last year many conversions followed their earnest appeals in many quarters.

But let me speak a moment of the special purport of Dr. Bach's remark: "You have come to France at an historic moment." The "Separation Law" is probably the most significant legislative enactment in a hundred years. Naturally the Pope has been slow in his "deliverance" regarding it—and his recent attempt at compromise (he would substitute "*associations canonique*" for "*associations cultuelles*" for the control of the churches) does not promise much in the way of an harmonious *modus vivendi*, nor for a very speedy spiritual rejuvenation of French Catholicism. And without the latter the day

of Catholic supremacy in France is at an end. In the new France as in America *clericalism* may go only "so far and no farther." In the new France there will be an ethical, a spiritual religion or none at all. Disestablishment is weighing "The Church" in the balances. It is too soon to predict the result. In some places one notices an increase in the number of attendance at mass—and doubtless rich Catholics will help to make good the present losses of revenue—but hundreds upon hundreds of small churches are practically without income; nor will the people bow again before their altars, bringing their offerings with them, except as the gospel preached in their pulpits awakens genuine aspirations, offers true bread to their hunger, has done with fictitious ethical values—in a word, exacts and exalts a conscientious, real and dominant spirituality. Only a new type of Catholicism can win again the confidence of the French people.

In their disgust with Ecclesiasticalism it is no wonder that the people have turned to Socialism and Free-Thought which to-day outbid "The Church" for the suffrages of the people. And yet, despite the widespread "loss of the religious sense," of which our workers speak, Socialism seems unable to attach the people permanently. Awhile ago Rev. André Monod, our energetic worker at St. Quentin, "answered" Sebastian Faure, the Socialist leader, only second to Jules Guesde. The day following one of his auditors stopped him on the street with the greeting: "You were right, M. Monod. We want to be taken out of the mud at St. Quentin." It is to the task of taking the great French middle classes "out of the mud" that Protestantism is to-day addressing itself—that, in particular, the McAll Mission is addressing itself.

"Separation" is for Protestantism as well as Catholicism a testing time. As in the case of Catholicism it is too early to predict the outcome. But a new spirit is already becoming apparent. The men of modern insight are aware that in its measure the Reformed Church in France has failed—as has the Catholic—to meet the real needs of the people, that its formality has prevented an intimacy which has cost it the esteem and love of many. And the men led by Pasteur Wilfred Monod of Rouen, and Pasteur Elie Gounelle of Rou-

baix—all told between 75 and 100 of the Reformed pastors—have entered upon a program of Social Christianity—with the living Christ as its centre, and loving ministries of word and touch as its method—which must win for the word “*Eglise*” multitudes of unhappy men and women.

This is one of the forms that “reconstruction” is taking since disestablishment has obsoleted the “authorized” synods—and tho’ considered by many pastors as *premature* as yet, it is, nevertheless, widely sympathized with, in spirit at least, throughout the church. For the rank and file of the church the testing can be visible in only one way. Is it in their hearts and in their power to subscribe the quarter of a million dollars lost to them through the Separation Law? Doubtless the “will” to do is larger than the ability. But sacrifices will be made to make good the will. Already the celebrated *Eglise du Saint Esprit* in Paris, of which Rev. Horace Monod is pastor, has subscribed \$30,000 for the current year, \$10,000 for its own needs, and \$20,000 for the help of feeble churches. (From this church thirty noble women give their assistance every week to the conduct of the *Maison Verte*, our new hall at Montmartre.) But this church stands financially, in a class absolutely by itself. The purpose to maintain their pastors and their religious services for the most part means heroic sacrifices by the Protestant congregations. The statement to me of Pastor Bruce, of Amiens, that his little congregation had agreed to raise annually an additional \$1200 a year tells the story of the religious determination of the people at large.

Of course “Separation” does not directly affect our McAll work. Indirectly, however, it emphasizes our obligation many fold. For had the old State Protestant Church already accomplished its new organization—which it will require two or three years at least to do—if the *Société Centrale* had twice its present income and twice its force of workers; if the Lutherans, Baptists, Methodists, Independents, were doubled in members and wealth, there would still be need for the *Mission Populaire Evangélique*, and room for its unmeasured increase. If 100 young men and women of independent means should come from America to France at once, they could all be put to work within a twelve-month!

And in the natural antagonism to the very word "Church" which millions of Frenchmen feel, there is a peculiar opportunity for "*Salles de Conférence*," and "*Solidarités*." Such work as M. Nick's in his *Foyer-du-Peuple* at Fives-Lille; as M. Gounelle's in our *Solidarité* at Roubaix; have demonstrated this beyond question. And if any one does question it he has only to observe how Catholics *copy us in their "patronages"* in order to attract their children whom the church has ceased to interest or draw. *We ought to open a hundred new Salles immediately.* The work they are doing as centres of influence in every imaginable respect,—whether as gathering places in lieu of the wretched *estaminets* and *cabarets*; as respectable clubs where the serious-minded workingmen may come for amusement or discussion; as centres for training ignorant mothers in the elementals of homemaking; as schools for instructing the children in the Bible and rudimentary morals (of which they get nothing at home!); as preaching-places for the proclamation of the gospel Sundays and week nights as well—the gospel of *truth*, of *soberness*, of *cleanliness*, of *love* (and one cannot know without observation how all these things are needed in France);—the work they are doing is beyond words needed, and beyond calculation worth while. Thus "McAll" is winning men and women for Christ. Thus has it set the example which to-day promises a new era in French Protestant Churches.

I am profoundly impressed with the earnestness and efficiency of our workers. With rare exceptions they are high-class men devoted body and soul to their work. And, indeed, they must be; for the French workingman is far above the average in intelligence. There are few missionary societies whose money is more wisely and effectively used than in the McAll Mission,—yes and economically. Recently I went down to Nemours—to a service there—with M. Merle d'Aubigné. We traveled *third-class* which all our workers do, following the example of Dr. McAll himself, who when asked once why he did so, replied: "Because there is no *fourth-class*."

(I could give you many pathetic stories gathered from my tour of the field thus far, but must not steal my own thunder—for I shall need them all next winter among the Auxiliaries.

There are some changes in the work and some items of interest to RECORD readers. The last illness of Dr. Brown happens to coincide with the closing of Salle Rivoli. A Jew has purchased the property and proposes to tear down the old building and put up a *Bon Marché* there. The Board has not yet, I believe, decided on the steps to take in substitution for this famous Salle.

The new building at 23 Rue Royale is well under way. The old hall at Putcaux was closed in April, having exhausted itself in that neighborhood. Had the money been in hand a new hall would have been opened at once. Who will provide it? The new Hall at Amiens was consecrated with appropriate services on July 8th. The work at Nemours goes on apace and is a romance by itself.

The new *Maison Verte*, backed as it is by the devoted workers from *l'Eglise du Saint Esprit* is most energetic and promising. At the farewell school meeting for the summer with examination in singing, Mlle Comte, who had made a special trip from London to be present, showed me a list of 100 names of children booked for a three-weeks fresh-airing. The cost she told me would be 3000 frs., of which the parents themselves subscribed 450 frs. and the ladies of St. Esprit the rest. Four hundred and thirty children attended this hall. Pasteur Escande, after a second term of service at Grenelle, returns presently as a missionary to Madagascar under the care of the Paris House of Missions. The people of Grenelle have invited M. de Grenier Latour to come to them. But M. de Grenier (who has recently been in charge of Salle Rivoli in Dr. Brown's illness) ought not to be asked to add this to his arduous duties at the Bureau. He has spent a month this summer in London studying English so as to be able to meet the many American friends who come to Paris.

Miss Helen Gould, who passed thro' Paris in her auto in July, and with whom M. Merle d'Aubigné had an interview, has since sent him \$1000 for the work. He asks the privilege of using it towards the purchase of the hall at Bicêtre (about \$2000 is needed altogether) which in his judgment, as *Le Chemin de Fer Metropolitaine*—The "Subway"—is soon to reach Bicêtre, and make of it a populous section of working-

men, would doubtless become the foundation of a large work—perhaps a church. If Salle Rivoli had been *bought* instead of leased, the Mission would not now have to abandon work in that spot. May Miss Gould's example become contagious among the thousands of Americans who pass every year through Paris. This month the "*Herald*" requires two columns a day to enumerate those simply which register at its office. I have suggested to Dr. Greig the possibility of utilizing this daily bulletin as a mailing list!

G. T. B.

DR. McALL'S BODY LAID IN ITS FINAL RESTING PLACE

On Saturday morning, June 23rd, the body of Dr. McAll was removed from the tombs of George Theophilus Dods in Passy cemetery, where it had lain for thirteen years, to its last resting-place in Père La Chaise cemetery, beneath the beautiful stone cross erected in her husband's honor by Mrs. McAll. Her own body had been lowered to its rest in the same tomb, but seven weeks before. In heaven and on earth these two devoted ones are at last reunited. By Dr. Greig's invitation it was my sad privilege to witness this last service to the dead. The ceremony was very simple. Dr. Greig, Dr. Anderson—Dr. and Mrs. McAll's pastor for twenty-two years—Mr. Rouilly, one of Dr. McAll's earliest converts, and for years the faithful Secretary of the Board, and I, stood with bared head as the casket was taken



Artist's Sketch of the Monument

from Dr. Dods' tomb. We followed the hearse across the city to the beautiful Père La Chaise. There we were joined by Miss Stevenson—the McAlls' life-long friend. After the new tomb had received its own, Dr. Anderson rendered his last pastoral service to his old friend in a beautiful prayer, to which

the officiating *commissaire* listened with a solemn, mystified face, which reminded me of the centurion at the Cross on the Green Hill far away and long ago,—and which brought tears to the eyes of a poor old woman who out of curiosity had followed the little funeral cortege into the cemetery. She told Miss Stevenson that “she did not know it was a prayer,” and Miss Stevenson had the privilege then and there beside the tomb, of preaching the gospel and of directing her unknown sister to the Ménilmontant Hall in the rue Etienne Dolet nearby. So even in his last burial the great missionary “still spoke” to those that had ears to hear. GEO T. BERRY.

AN OUTSIDE OPINION

To our question: What are your thoughts about the Mission? one who has had opportunities of observing the work for years, replied: “It has done an immense good, not only to the mass of people, but also to the pastors. It has diminished the distance between pulpit and pew; it has taught the preachers to be clear in their language and simple in their metaphors. In order to be gladly heard of the common people a learned man needs to descend to the level of the mentality of his hearers, and this is not always an easy matter for a man with high intellectual achievements.

“The present condition of the Mission is trying, and alarming to those who knew it at the height of its prosperity. The falling-off (through death) of friends and funds has made a continual retrenchment necessary where continuity was hoped for. Yet we need not wonder at that. A work that has found such a singularly rapid development under the headship of one man, who has been its creator, so to speak, was certain to pass through a crisis after the removal of the leader. It has, however, enough stability not to fear the future, though at present the Separation Law is likely to accentuate the crisis.”

The Gospel is needed more than ever in Paris. The very fact that the working classes, tainted more and more by materialism, atheism, and anarchism are setting their faces against Christianity, gives urgency to the need.

THE PARIS ANNUAL MEETING

This event, occurring in the end of April, is always too late for mention in our April number, and the printed Annual Report arrives in this country too late for our October number. From *Le Bon Messager* and other religious papers, however, we gather the following account of the exercises which occurred as usual, in the historic church of the Oratoire, on April 29.

At that time our beloved Mrs. McAll was seriously ill, although no one appears then to have apprehended her death, which occurred hardly more than a week later, on the sixth of May. It seemed strange indeed to miss her lovely presence from the platform, from which it had never before been absent; and Pastor Bach, President of our Paris Board, in opening the services, sent to her an affectionate message in the name of all present. It appears also that our venerable Honorary President, M. Louis Sautter, was also unable to be present on this occasion.

The Annual Report, read by Mr. Greig, classed the attendants of our halls under three heads, *seekers*, *wounded hearts*, and *healed consciences*. The first group is represented by the man who said, "I love to go to those meetings because the speakers conceal none of the truth." The second may be illustrated by the woman who at the close of a meeting cried, "I have been spending a moment in heaven," and the third by the many who openly declare that they have found the Saviour in the hall.

Pastor Nick, the director of the *Foyer du Peuple* in Lille, followed M. Grieg with a description of the various stages by which this noble work has been brought to its present development. First there was the low, dark hall next door to a wine-shop, where on Sunday it was often necessary to interrupt the preaching in order to drown, with the singing of hymns, the noise of the drunken orgies on the other side of the partition. Happily, the tenant from whom Mr. Nick rented this hall served a neighboring monastery with coal, and to oblige the reverend fathers, he turned his work out of doors. A better hall was secured, men began to come in large numbers. But

the new landlord was also a client of the clergy, and three months later a new removal was necessary.

Mr. Nick then rented another place until,—at the cost of efforts indescribable—he was able to amass the amount needed to purchase a piece of ground and build the *Foyer du Peuple* where the work is now carried on. This “People’s Hearthstone” is a veritable hive of evangelistic activity, meetings, lectures, popular entertainments, schools, young men’s and young women’s associations, men’s clubs, work rooms, gymnasium, penny provident, social succor, everything which tends at once to elevate the soul and to bring it captive, yet free, to to the feet of Jesus Christ.

The Annual Meeting was brought to a close by a vigorous appeal from M. S. de Grenier Latour, then newly installed in charge of the Paris halls. “We have gone to the people,”



Ménilmontant Hall, Rue Etienne Dolet

he said, “but we have done little in comparison with what remains to be done. What have we done against intemperance, against sexual immorality? Have we seriously influenced public opinion? The power of faith is shown by sympathy, by solidarity. Moses asking God to destroy him if necessary to save the people; St. Paul willing to be anathema for his brethren’s sake must be our example. We must learn to identify ourselves with our people. The very heart of God is moved by

the sight of our land of France, still so largely pagan. There is not so wide a difference between the French people of to-day and the Corinthians of St. Paul's day, and it was at Corinth that the Lord said to Paul, "Fear not, but speak and be not silent, for I am with thee * * * * I have much people in this city."

With these strong and inspiring words the meeting came to a close.

A TRIBUTE TO THE McALL MISSION

A certain French "Protestant of mark" whose name has not reached us, is quoted as having lately said that "the religious influence of Protestantism in France is *nil*." Naturally and properly our venerable Honorary President took up the gauntlet thus thrown down, and in a noble article in *Le Christianisme* amply proved the error of the "Protestant of mark." Other papers took exception to the assertion, among them the *Eglise Libre*. In the course of a strong editorial on the subject the editor, Pastor Charles Luigi, of Montpellier, paid the following just tribute to the McAll Mission.

"Read the report of the *Mission's populaire évangélique* and especially a little pamphlet published in Paris by Batzer, 2 rue Taine, entitled "The Evangelization of France by the Popular Mission,"* which describes, especially by means of striking facts, the effects of this work whether at Paris, the vast *forum* of the French people, or at Alfortville, at Roubaix, or in the cities and villages visited by the floating chapels, *Le Bon Messager* and *La Bonne Nouvelle*. Read the typical history of Mme. A. won by the discourses on the *Bon Messager*, carrying on a propaganda for the meetings, relating to one of the speakers the experiences by which she was led from her anarchistic theories first to religion, then to the Roman Church, and at length to the pure gospel. Read farther, as an example of what often takes place, the founding of the work at Nemours, after a visit of the mission boat, and where the

*The editor of the RECORD has sent for this pamphlet "*L'Évangélisation de la France par la Mission populaire*," and will be happy to lend it to any who may care to borrow it. The request accompanied by stamp may be made through the Bureau.

gospel message is now proclaimed in a former school of nuns, closed by the application of the law as to congregations."

It is indeed no new thing for the Protestant papers of France to speak in warm terms of the good done by our Mission. But it is always pleasant to read such things, and to replenish one's stock of replies to those who wonder if the McAll Mission is really needed or even welcome in France.

GOSPEL TEMPERANCE IN FRENCH VILLAGES

BY M. CANET

Besides the meetings held in St. Yrieix we have been able the last two months to hold four meetings in villages near by, thanks to the good will of the local authorities.

1. At Caussac-Bonneval, about nine miles from St. Yrieix, we had a good meeting in the Communal School, presided over by our dear friend, M. L. Bonnet, and with the assistance of two young men of the Temperance Society. We had fifty-three persons present.

2. At Glandon, two and a-half miles away, we were also in the Schoolhouse, and had sixty-five present. M. Bonnet again presided. We had four signatures. In this little place of only 500 to 600 inhabitants there are two private distillers, who work hard against us.

3. At La Rochette, three miles off, quite a small place, we had an evening meeting, also in the Schoolhouse, and there were sixty present. We had twenty-five signatures to the petition for the suppression of the sale of absinthe. One man who signed said, "I used to drink absinthe, but I have given up doing so, for I found it was killing me by inches."

4. At Chantegros, four miles away, I started off alone and missed my way, tramping an hour across country to no good. We did not begin the meeting till 8.15, but there were fully a hundred persons present, and they listened with the greatest attention. Thirty-four signed the petition.

In these four places I gave some of our large bills to be posted up by the schoolmasters in the schoolrooms. We gave away a good number of temperance tracts, which we know are carefully read and talked over.

THE NEW HALL AT AMIENS

Our readers will remember the extension of the Mission to Amiens, under the auspices and with the valuable aid of Pastor Bruce, a little more than five years ago. Since that time until last July without a single interruption, two evening meetings, the Sunday and Thursday School, have been held in that hall. As a result of this faithful work (by no means the only, though perhaps the most obvious one) eleven or twelve families who first heard the gospel in this hall, of their own initiative united with the Reformed Church.

Many reasons, however, conspired to render a change of place desirable, and after long and arduous search a better hall was found, and after being put in repair, on the 8th of last July, the old hall was abandoned and the new one inaugurated by a special service. For this service Mr. Greig went down from Paris, and preached the inaugural sermon, on the text "Come to Me." He was followed by Pastor Bruce with a charming address on the purpose and character of the popular religious meetings to be held in this hall. Our Representative Secretary, Mr. Berry, was also present, and made a "very cordial speech in English," according to the report in *Le Christianisme* from which we take this account. Mr. Greig acted as Mr. Berry's interpreter. Finally our missionary, M. Lockert, announced the hours of future meetings and schools, extending a warm invitation to all present to avail themselves of these opportunities. Mrs. Bruce, the pastor's wife, played and led the singing, in which the audience joined with great fervor. The hall is supposed to admit 100 persons, but by careful packing and the judicious use of the staircase and the sidewalk opposite the open windows, some 230 persons were able to profit by this occasion.

"The unutterable need of the people the McAll Mission is seeking!" writes our Representative Secretary in a private letter from France, "and the earnestness and efficiency of the staff of workers! American home mission work and city mission work show no more devoted and faithful men and women. I am more thoroughly persuaded than ever of our duty in the United States to preach the gospel to the people of France."

THE FACE ON THE CENT

[The following article, which came to our notice from having been copied into the missionary magazine *Faith and Works*, will be of interest to every reader of the RECORD, and especially to those who knew our beloved Director, Mrs. Keen, who went to her reward last spring.—EDITOR.]

The head which is on each of the small coins which our Government mints and issues looks like the head of an Indian, and until recently has been so regarded. It is not. It is the head of a gracious Philadelphia lady, the late Mrs. Sarah Longacre Keen—for many years the Secretary of the Philadelphia branch of the Woman's Foreign Missionary Society of the Methodist Episcopal Church—who recently passed on to her heavenly reward. The way in which her face has been thus reproduced is interesting. When a child of five or six years of age a delegation of Indians from the Northwest visited the city of Washington. They came to see the sights and pay their respects to the big Chief of the nation. After having spent considerable time at the capital, they were taken to Philadelphia. Here they were shown the Mint. The little girl's father was a fine engraver, and he was officially connected with that great money-making institution. He invited this delegation of Red Men to an entertainment at his residence. One of the chiefs had his attention attracted to the little daughter and playfully removed his feathered headdress and put it on her head. She was not frightened, but rather pleased, and stood for a moment while the company looked at her. Some one present, who had an eye for beauty, was so struck by the appearance which little Sarah Longacre made in her Indian hat that he sketched her on the spot. The sketch was engraved by her father. Just then the penny in its present form was about to be issued; but the figure with which its face was to be ornamented had not been chosen. This engraved sketch went into competition for the honor. It was accepted in preference to all others, and the imprint of it was stamped on the little pennies which are issued by our Government. As this incident is known, it would seem that this coin, bearing on its face the head of a child who was so sweet and beautiful in her childhood and who grew into a woman of so saintly a charac-

ter, ought to suggest the sacredness of the use to which it should be put.—*Evening Telegraph*.

Most of our readers are aware of the expected visit to this country of Gipsy Smith, the famous gipsy evangelist. To all who know of the beautiful work done by the Rev. S. R. Brown in Salle Rivoli-New York, for many years, and have read his graphic articles in *THE RECORD*, it will be of deep interest to learn that it was Mr. Brown himself who, some forty-eight years ago, in his early ministry, and on his own initiative, started the mission movement among the gipsies that led to the conversion of Gipsy Smith's father and uncle, so wonderfully described by Gipsy Smith in his autobiography. "The boy himself," (Miss Flora Brown writes), "attended my mother's Sunday School. Father bought and put up a tent in a gipsy encampment, and his mission was greatly blessed. In this way he was the originator of all tent missions."

"THE CLEAN HOUSE"

Under the suggestive name *La Maison Propre*, (the full suggestion of which can hardly be appreciated in the English translation) a woman's hotel, or more properly, lodging house (*maison meublée*) has been opened in Havre. The building is described as entirely modern in its hygienic arrangements, and has a bath-house annex. The matter of special interest to us is that this is neither a municipal enterprise, nor one of philanthropy in the usual non-religious sense of the word, but is the direct outcome of the religious sense of responsibility to the neighbor. In other words "The Clean House" is the outcome of the "Popular Evangelization" Society of Havre. Although this society is in no sense connected with our "Mission Populaire," (except as all evangelization in France follows the pioneering footsteps of Dr. McAll) it must be a cause of real rejoicing to us that French popular evangelization is able to put forth such a flower as this, and especially at a time when Protestant resources are strained by the exigencies of the Separation of Church and State.

CALLED HIGHER

Death has made sad havoc among French pastors who were friends of the Mission and workers in it. To four of these our grateful remembrance is especially due.

PASTOR AUGUSTE FISCH.

Many humble hearts in our Paris halls are still grieving for the death of Pastor Auguste Fisch, who departed this life on the 23d of April last. He was a devoted worker in our halls, his affection for the Mission Populaire being in a true sense an inheritance. His father, the venerable and well beloved Pastor Georges Fisch, was the very first person to whom Mr. McAll turned for counsel after hearing "The Macedonian Cry," and the encouragement which Pastor Fisch extended to Mr. McAll was, so to speak, the very cornerstone of the McAll work. As the father worked faithfully in our halls every week from the founding of the Mission until his death, so the son has done ever since. And as the father was followed to his grave by the tears and benedictions of many humble folk of our mission halls, so also was the son.

PASTOR AUGUSTE DE COPPET.

The Mission has lost a warm friend and supporter in the death last August, of Pastor Decoppet, of the Church of the Oratoire, Paris, at the too early age of 70. M. Decoppet—who was then a young pastor—was not one of the first to welcome Mr. McAll to Paris, but he was not slow to recognize the importance of his work, and to co-operate in it as his many duties permitted. His profound interest in children would naturally make him peculiarly sympathetic to the McAll work. He wrote many books for children, chiefly for purposes of their religious education, and was a prime mover in the first Sunday School Assembly of Paris, held in 1873, and since then become an important annual occurrence, in which the children of the *Mission Populaire* schools have a large share. It was at that meeting of 1873, held in the Summer Circus of Paris, that the editor of the RECORD first heard Pastor Decoppet speak, and afterward made his acquaintance. Pastor Decoppet's latest book, *Les Grands Problèmes de l' Au-Delà*, a study of life after death, published last spring, is already in its third

edition. It is very possible that his mind was led to dwell particularly on this subject by the tragic death of his daughter, the wife of the Governor-general of Martinique. It will be remembered that after escaping with their children on the night of the great catastrophe, the governor and his wife left them in a place of safety and heroically returned to the island to look after the welfare of their people and were overwhelmed in the second volcanic eruption. It is believed that though he went on with his pastoral and other duties as usual, M. Decoppet never recovered from this blow.

PASTOR FOURNEAU.

Pastor H. Fourneau passed away on the 10th of February at the age of seventy-six. He had been a priest, being *vicaire* of the church at Passy, but he left the Roman Catholic Church in 1864, and was ordained shortly after as a pastor in the Eglise Réformée. He laboured with great earnestness, and was known all over France as a powerful speaker, as a member of the Mission Intérieure, and he was for long an active worker in the McAll Mission. Ten years ago he became pastor at Sens, and his labours there were not without fruit. While there he frequently preached on the Mission boats, having a remarkable gift for awakening and retaining the interest of those unfamiliar with preaching. He suffered greatly in his latter years, being called to pass through severe trials in his family, and he passed away after having great bodily anguish, but with firm faith and confident hope in Him in whom he had believed.

PASTORS GUSTAV MEYER AND LOUIS VERNES.

On August 21 the well beloved Pastor Louis Vernes, of Batignolles, Paris, passed away at a very advanced age—long past ninety—but in full possession of his faculties, since he had preached with wonderful vigor and acceptance on the Sunday before his death. Pastor Vernes was one of Mr. McAll's earliest friends in France and his staunch supporter. He was active in many lines—a founder of the *Société Centrale*, Vice-President of the Foreign Missionary Society, on whose Board he sat for 70 years, 55 years pastor and pastor emeritus of the Batignolles church and founder of a celebrated school there.

On the 7th, Gustav Meyer, editor-in-chief of *Le Christianisme au XXme Siècle* died suddenly. It was M. Meyer's will that no word of eulogy or even of memory should be spoken at his funeral, or published in the newspapers, not even his own, which therefore made only the bare announcement of his death. M. Meyer's colleague, Pastor Benjamin Couve, is a member of our Paris Board.

HOME DEPARTMENT

The Secretary's Engagements

It is expected that Mr. Berry will return from France in the course of the present month. His engagements as at present arranged are as follows: October 26, Montclair; October 28, Philadelphia; October 31, New Haven; November 1, Elizabeth.

Attractive Envelopes

Secretaries of Auxiliaries are reminded that the Bureau in Philadelphia is well supplied with envelopes bearing the picture of our mission boat *La Bonne Nouvelle*. Miss Harvey will furnish them in any desired number to any manager who will see that they are used in her Sunday School, Mission Board or Christian Endeavor Society.

Easton

The Auxiliary is deeply bereaved by the sudden death on April 11th, of Mrs. William H. Armstrong, a manager of the Easton McAll Auxiliary from its formation in 1889 and a Vice-President from 1895. Of vigorous intellectual ability and acute mental grasp, Mrs. Armstrong was also endowed with strong common sense, and an unusual charm and grace of manner. She ever took an active part in the McAll work, supporting it conscientiously and efficiently.

In view of the serious loss sustained by the Easton McAll Auxiliary, the committee, constituted for the purpose, desire to express their sorrow, occasioned by the death of Mrs. Armstrong—their gratitude that she was permitted for so long to labor in this cause—and their recognition of the many admirable qualities of mind and heart which were freely brought to the furtherance of all good work.

For her, all labor and trial are over, and she has passed to the recompense of the reward:—for us who remain, however the hours be lengthened out,—at last the shadows fall and the day closes.

ESTHER T. BAKER,
HARRIET D. SILLIMAN,
LILLIAS C. NEVIN.

The McAll Auxiliary of Norwich has suffered a great loss in the recent death of Miss Maria Perit Gilman, one of the oldest and most influential members of the Executive Committee.

Norwich

Miss Gilman was a woman of rare gifts, both of mind and heart. Endowed with unusual grace of person and manner, quiet and retiring in disposition, with sound and clear judgment and a most loving heart, her advice and counsel were sought in all doubtful cases. It was her delight to be of service, in any way, to others; and her life, were it known, would show that self and self-seeking had no part in it.

Miss Gilman was rarely absent from the McAll meetings, and always came with a cheerful word of encouragement, accompanied by her bright smile and never failing helping hand.

The method adopted by this auxiliary to insure the observance of August 18 will prove suggestive to other auxiliaries. Ever since the adoption of the hour of 10 p. m. on August 18 as the hour of special prayer for the McAll Mission—perhaps five years ago—the Pittsfield executive has sent to each member a card of reminder. That for this year is as follows:

Pittsfield

McALL MISSION ANNIVERSARY
1871—1906.
AUGUST 18TH, 10 O'CLOCK, P. M.
TIME OF SPECIAL PRAYER FOR THE McALL MISSION

SUGGESTIONS FOR PRIVATE PRAYER.
GRATITUDE; BURDEN OF DEBT; QUICKENING OF
INTEREST; RENEWED AND DEEPER CONSECRATION.

“Prayer is life’s greatest opportunity, its mightiest force.”

These cards have hitherto been prepared and sent out at the expense of one of the officers; this year, we understand, the auxiliary meets the cost from its expense fund.

There is not one member of any McAll Auxiliary who will not grieve with their beloved national Treasurer, Mrs. A. R. Perkins, in the death on May 24, of her father, the Rev. Burdett Hart, D.D. Mrs. Perkins had been the devoted companion and nurse of her father ever since her mother's translation a number of years ago, and the parting is by so much the more sorrowful. Of Dr. Hart's beautiful character and admirable service of God this is not the place to write,—the story has been told in many papers; here may simply be expressed the sympathy of the great circle of those who have learned to love Mrs. Perkins through her work.

CANADIAN NOTES

Early in March the Canadian Association was favored by a visit from Reverend G. T. Berry, the Secretary of the American Association, who preached twice in Toronto on Sabbath, addressed the Ministerial Association and a drawing-room meeting on Monday, besides the public meeting in the evening in McMaster College, then went on to London and Brantford. Mr. Berry's forceful and earnest words gave a great impetus to the work in Toronto and the Canadian society appreciate the kindness of the American Association in lending him to us.

On March 29th, the annual meeting of the Canadian McAll Association was held in Toronto, Mrs. Charles Starke, the President, presiding. Encouraging reports were read by the Secretaries and the Treasurer reported that \$1772.00 had been raised during the year, an increase of nearly \$200.00.

Parkdale Association had doubled its subscriptions, and Woodstock also increased its amount. Besides the ordinary revenue \$63.00 was subscribed for a Christmas Sunday School fête and new lanterns for Rochefort and La Rochelle. A very warm and unanimous vote was carried inviting "The American McAll Association" to hold its annual meeting in Toronto a year from next May, 1907. THE AMERICAN McALL RECORD continues to keep up the interest of Canadian subscribers and is much appreciated.

OFFICERS OF AUXILIARIES WITH THEIR ADDRESSES

AUXILIARIES	CORRESPONDING SECRETARY.	PRESIDENT
Albany, N. Y.	Mrs. H. E. Mereness, 184 State St.	Mrs. F. O. Abbott, Cor. Eagle & Howard.
Amherst, Mass.	Mrs. O. F. Bigelow, Amherst.	Mrs. A. L. Kimball, Amherst.
Andover, Mass.	Miss Maria S. Merrill, Abbot Academy	Miss S. E. Jackson, 45 Abbot St.
Baltimore, Md.	Miss E. E. Baird, 1125 Bolton St.	
Bath, Me.		Miss Mary M. Fiske, 11 Linden St.
Belvidere, N. J.	Mrs. A. L. McCammon, Belvidere.	Mrs. R. P. Scranton, Belvidere
Boston, Mass.	Miss Martha A. Shannon, 167 Lake Ave., Newton Centre	Mrs. A. Van Wagenen, 150 Woodland Ave., Auburndale
Brooklyn, N. Y.	Mrs. L. P. Twyeffort, 67 Hancock	Mrs. Benj. Flint, 1 Montague Terrace.
Buffalo, N. Y.	Mrs. John A. Stein, 22 N. Pearl	Mrs. H. Osgood Holland, 335 Hudson St.
Chester & Vicinity, Pa.	Miss Anna S. Eckfeldt, 720 Madison St.	Mrs. J. Lewis Crozer, Upland, Pa.
Chicago, Ill.	Treas. Mr. Henry Bausher, 169 Jackson St.	
Cincinnati, O.	Miss M. E. Thalheimer, 936 Marion Ave., Avondale, Cincinnati, O.	Mrs. W. W. Seely, Fourth St. & Broad.
Cleveland, O.	Mrs. E. H. Huntington, 860 Prospect Ave.	Mrs. A. T. Osborn, 653 Euclid Ave.
Dayton, O.		Mrs. Geo. A. Funkhouser, 27 N. Summit St.
Detroit, Mich.		Miss Mary Stuart, 440 Jefferson Ave.
Easton, Pa.	Mrs. H. D. Lachenour, Spring Garden St.	Mrs. J. T. Satchell, So. Second St.
Easthampton, Mass.	Mrs. Chas. H. Johnson, 167 Main St.	Mrs. H. L. Clark, Park St.
Elizabeth, N. J.	Mrs. Jas. H. Faulks, 1165 Mary St.	Mrs. Henry A. Haines, 1243 Fairmount.
Englewood, N. J.	Mrs. Rob't C. Hill, Englewood.	Mrs. J. Hugh Peters, Englewood.
Hartford, Conn.	Miss Edith K. Richards, 15 Townley St.	Miss Mary B. Lewis, 312 Farmington Ave.
Indianapolis, Ind.	Miss Julia Moore, 1522 N. Penna. St.	Mrs. Benj. Harrison, 1214 N. Delaware, Vice- president.
Meriden, Conn.	Mrs. C. L. Lyon, 138 Colony St.	Mrs. H. B. Allen, The Winthrop.
Minneapolis, Minn.	Mrs. Jno. Day Smith, 2720 Pillsbury Ave.	Mrs. A. L. Crocker, 2517 Blaisdell.
Morristown, N. J.	Mrs. L. O. Stiles, 7 Prospect St.	Mrs. F. B. Dwight, Convent Station.
Montclair, N. J.	Mrs. Chas. H. Johnson.	Mrs. Jas. M. Speers, 81 So. Mountain, Vice- president.
Newark, N. J.	Mrs. Ornan N. Wright, 49 Lincoln Park.	Miss Anna Duryea, 30 Washington Pl.

New Brunswick, N. J.	Mrs. Geo. Berdine, 134 Livingston Ave.	Miss Kate C. Latham, Livingston Ave.
New Britain, Conn.	Mrs. Chas. J. Parker, New Britain	
New Haven, Conn.	Miss Harriet P. Marsh, 89 Whalley Ave.	Mrs. Chas. E. Curtis, 254 Prospect St.
New York, N. Y.	Mrs. L. S. Houghton, 140 West 105th.	Mrs. Chas. H. Parkhurst, 133 East 35th St.
Northampton, Mass.	Miss Clara Bodman, 123 Elm St.	
Norwich, Conn.	Miss S. L. Huntington, 344 Washington St.	Mrs. Edw. B. Huntington, 197 Broadway.
Orange, N. J.	Mrs. Theo. H. Freeland, 41 Arlington Ave.	Mrs. G. W. B. Cushing, 50 Munn Ave.
Oberlin, O.	Miss Maud F. Stone, 1806 Green St.	Mrs. Edm. B. Fairfield, 104 Forest St.
Philadelphia, Pa.	Mrs. H. A. Laughlin, Ellsworth & Bidwell.	Mrs. H. L. Wayland, 511 So. 42d St.
Pittsburgh & Allegheny, Pa.	Miss Anna L. Dawes, 15 Elm St.	Mrs. C. H. Spencer, 719 Amberson Ave.
Pittsfield, Mass.	Mrs. A. V. Heely, 51 Willow Ave.	Mrs. W. A. Whittlesey, 74 Wendell Ave.
Plainfield, N. J.	Miss G. E. Mulcher, 84 Pine St.	Mrs. Fred. G. Mead, 537 E. Front.
Portland, Me.	Miss Carrie L. Smith, 28 Princeton Ave.	Mrs. H. W. Noyes, 81 Spruce.
Providence, R. I.	Miss A. C. Barton, 134 Tremont St.	Mrs. J. F. Huntsman, 37 So. Angell St.
Rochester, N. Y.		
Rome, N. Y.		
Saginaw, Mich.		Mrs. C. G. Sewell, 509 N. Washington.
Salem, Mass.	Miss H. F. Osborne, 10 Monroe St.	Mrs. D. W. Briggs, 904 Michigan Ave, N.
St. Paul, Minn.		Mrs. DeWitt S. Clark, 2 Oliver St.
St. Louis, Mo.	Miss Susan C. Williams, 3945 Delmar Bouliv'd	Mrs. C. S. Severance, Cottage Grove, Minn.
Springfield, Mass.	Mrs. E. C. Rogers, 38 School St.	
Syracuse, N. Y.		Mrs. Alex. S. McClean, 40 Bliss St.
Trenton, N. J.	Miss Ellen G. Johnson, 116 W. State St.	Mrs. C. C. Bradley, 418 W. Onondaga St.
Troy, N. Y.	Mrs. Wm. S. Kennedy, 203 Second St.	Miss S. Ella De Cou, 231 E. State.
Utica, N. Y.	Mrs. M. J. Evans, 451 Genesee St.	
Washington, D. C.	Miss Mary L. Childs, Chevy Chase, Md.	Mrs. F. F. Ellinwood, 55 La Fayette St.
West Chester, Pa.	Mrs. Geo. Achelis, 16 W. Chestnut St.	Mrs. D. A. McKnight, 1730 Corcoran St.
Williamsport, Pa.	Miss E. A. Dickson, 756 Grace St.	Mrs. J. M. Hastings, 338 W. Miner.
Wilmingon, Del.	Mrs. A. E. Stroud, 1207 Delaware Ave.	Mrs. A. S. Rhoads, 230 Market St.
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Wilkes-Barre, Pa.	Miss Kate Hand, 34 Union St.	Mrs. Julia S. Coffin, Windsor Locks.
Worcester, Mass.		Mrs. C. R. Gregory, 146 N. Franklin.
		Mrs. S. A. Harlow, Grafton, Mass.

RECEIPTS OF THE AMERICAN McALL ASSOCIATION FROM AUXILIARIES AND CHURCHES

MARCH 15TH TO SEPTEMBER 15TH, 1906

MAINE, \$103.14		Montclair Auxiliary	\$ 84 00
Portland Auxiliary	\$103 14	Morristown "	141 25
MASSACHUSETTS, \$678.41		New Brunswick Auxiliary	499 54
Amherst Auxiliary	\$ 13 00	Newark Auxiliary	303 25
Andover "	8 00	Orange "	869 18
Boston "	115 00	Trenton "	58 00
Easthampton Auxiliary	28 00	DELAWARE, \$43.50	
North Adams S. S. of First Baptist Church	10 00	Wilmington Auxiliary	\$43 50
Pittsfield Auxiliary	81 25	PENNSYLVANIA, \$3,598.44	
Salem "	45 00	Chester and Vicinity Auxiliary \$	140 00
Springfield "	140 00	Easton Auxiliary	112 00
Worcester "	238 19	Harrisburg—Miss Pearson	25 00
RHODE ISLAND, \$117.38		Philadelphia Auxiliary	2,009 78
Providence Auxiliary	\$117 38	Pittsburgh and Allegheny Aux- iliary	1,037 00
CONNECTICUT, \$1,171.00		Scranton—Mrs. E. S. Weston	5 00
Hartford Auxiliary	\$601 00	West Chester Auxiliary	90 00
Meriden "	312 00	Williamsport "	7 40
Norwich "	48 00	Wilkes-Barre "	172 26
Windsor Locks Auxiliary	210 00	MARYLAND, \$815.45	
NEW YORK, \$5,689.87		Baltimore Auxiliary	\$815 45
Albany Auxiliary	\$ 275 00	DISTRICT OF COLUMBIA, \$315.00	
Brooklyn "	1,224 99	Washington Auxiliary	\$315 00
Buffalo "	585 00	OHIO, \$737.00	
Ithaca "	36 00	Cleveland Auxiliary	\$137 00
New York "	1,763 50	Cincinnati "	330 00
New York—Legacy Estate of Sarah Martin	952 33	Dayton "	270 00
Rochester Auxiliary	125 00	INDIANA, \$125.00	
Rome "	30 25	Indianapolis	\$125 00
Syracuse "	32 00	ILLINOIS, \$497.00	
Troy "	420 00	Chicago Auxiliary	\$497 00
Utica "	241 80	MICHIGAN, \$288.50	
Voorheesville—Miss Rawson	1 00	Bay City	\$ 10 00
NEW JERSEY, \$3,577.72		Detroit Auxiliary	258 50
Belvidere Auxiliary	\$ 76 00	Saginaw "	20 00
Elizabeth "	1,116 50	Collection at Annual Meeting in Minneapolis	\$60 00
Englewood "	430 00		

FORM OF BEQUEST FOR PERSONAL ESTATE

I do give, devise and bequeath to the American McAll Association the sum of _____ dollars.

FORM OF BEQUEST FOR REAL ESTATE

I do give and devise to the American McAll Association the following described property.

AMERICAN McALL ASSOCIATION

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Term Expires 1908

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Term Expires 1909

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REV. C. E. GREIG

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MR. S. DE GRENIER-LATOURE

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117 Rue St. Antoine, Salle Rivoli, 8 Boulevard Bonne-Nouvelle 129 Rue Marcadet, Montmartre 13 Rue de la Lancette, Bercy	142 Rue du Faubourg-St.-Antoine 19 Rue de l'Avre, Grenelle 157 Rue Nationale 157 Rue St. Charles, Javel
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Mission Halls Outside Paris

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